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BAPTIST MISSIONARY MAGAZINE.

Vol. 17.

April, 1837.

No. 4.

QUARTERLY PAPER.—No. II.

APPEALS OF MISSIONARIES FOR FELLOW LABORERS.

A Missionary, writing from Tavoy several years ago, said, "The situation of things here, calls louder for more missionaries at the station than I can possibly do. If a deaf ear is turned to that voice, I despair of mine being heard."

The presentiment has, to a painful degree, proved just. In almost every letter and journal from missionaries, their voice has come to us in tones of invitation, remonstrance, or entreaty; it has been taken up, and borne along over the face of the whole land; it has broken on the ears of multitudes of young men, professed disciples of Christ, many of them called to the ministry, and some preparing to enter it—to whom it was specially addressed;—nevertheless, *few have heard,—few have even seemed to hear.* Yet it was the voice of men who "spake what they knew, and testified what they had seen."

It is possible, the representations to which we allude, fell on the ears of some whose circumstances precluded at the time a right appreciation of their force. In regard to others, the impression they made on the heart and conscience, may need to be renewed and deepened. With others still, who have since joined the church of Christ, or recently begun their preparations for public service, they were not appropriately, *then*, subject of personal application. They should be collected, a few at least, and placed on record. They are as just, now, as at any former period, and may unitedly effect, what singly they have failed to do.

To say nothing of urgent requests from the Missions in France and Germany, for effective support and enlargement; or of the wants

of Hayti, in our immediate neighborhood, with its solitary missionary;—and not to dwell on the claims of the Indians on our western borders,—of whom a laborious and successful missionary writes, "The fields are white already to harvest: respected fathers, I beseech you, send us missionaries; send us men of devoted souls, men of talents, men of learning;"—we shall restrict our present notices to a few of the appeals from missionaries in *Asia* and *Africa*.

In 1835, Mr. Jones, having stated several reasons for evangelizing Cochin China and Hainan, the latter an island on the coast of China, "so densely populated that thousands emigrate every year to Siam," proceeds:—

"I feel impelled to urge on the attention of the Board, the following:—

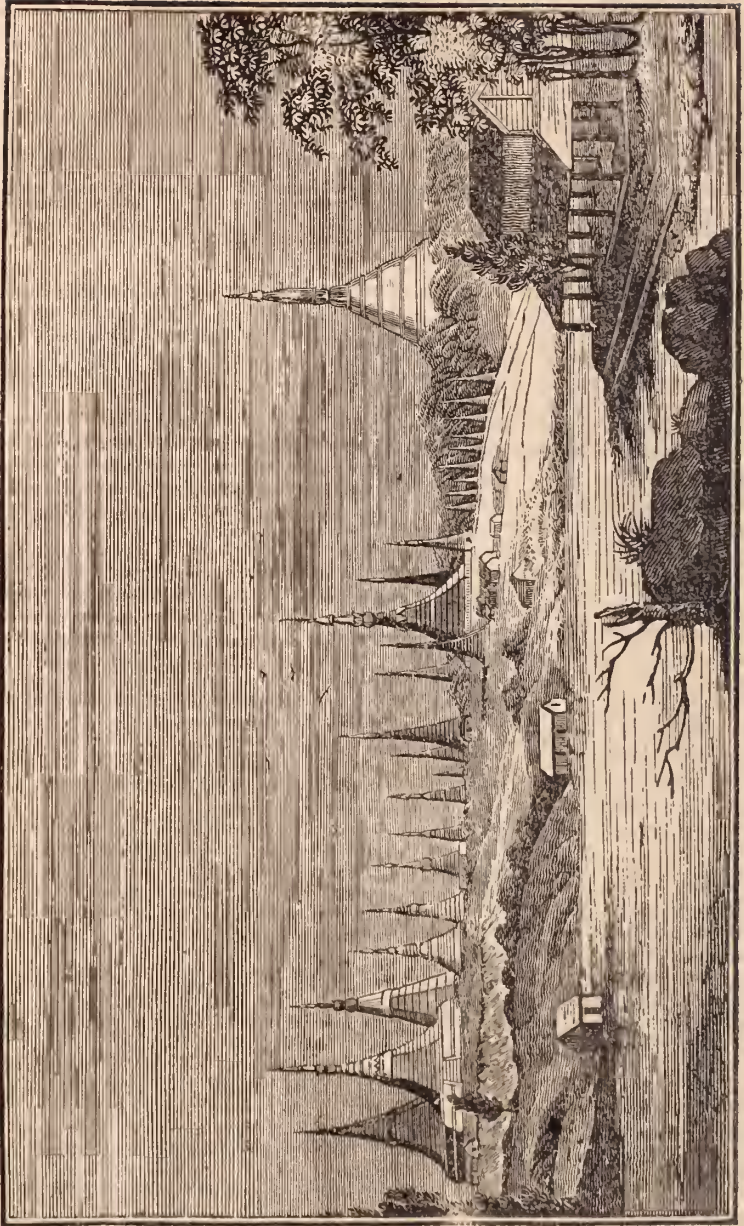
1. *Laos country*. This country is regarded as a province of Siam, is bounded south by Siam, west by Burmah, east by *Yunnan* in *China*.

2. *Paklôte*, or *Samkoke*, one below, and the other above Bankok, about fifteen or twenty miles, mostly occupied by Peguans. Here the missionary would acquire the Peguan language, and find about 40,000 of a most interesting but too long neglected people.

3. *Bankok*; at least one missionary, to pursue Siamese, and assist me in my labors, or carry them on, if I should be removed or disabled.

4. *Tringanu*; a Malay settlement, on the eastern part of the Malay Peninsula, 5° north lat. Population 40 or 50,000.

5. *Songkla*, or *Songora*, on the coast, 2° or 3° north of the former. This is in Siam, a romantic situation between mountains—has a considerable population of quite a mixed character, Siamese, Malays, and Chinese. From hence information might be gained relative to all that immense territory of Ligore lying between Songkla and Bankok.



VIEW OF PAGODAS NEAR RANGOON.

6. *Quedah*, or the Siamese country lying along the western coast near Pinang. . . .

7. *Chittagong*. . . Its population is immense. Situated on a river leading up to Bootan and Thibet, countries of which less is known even than of China. Are the Thibetians never to know the gospel? . . .

8. *Asam*.”

“In addition to what was said of Hainao,” Mr. Dean writes, “it should be remembered that it has a delightful climate, situated between 15° and 20° north lat.—and its partial independence of the Chinese emperor, and its separation from the empire, have left the people to more correct views of themselves, and of their relation to the rest of mankind, and far more accessible to the missionary, than the inhabitants of the continent. Scarcely less can be said of the importance of sending a missionary to labor among the Chinese in *Borneo*. . . The interior of Borneo is said to be inhabited by an independent colony of Chinese, consisting of several thousands. The whole *Chinese* population of the island is estimated at 120,000.”

“There is little doubt that, at the present time, Sadiya is the most feasible entrance from the interior, to the empire of China. It is, in fact, precisely such a point of approach as the Board contemplated in their late resolutions. It is situated near the head waters of the Kiangku or Nankin river, which runs through the centre of China. . . I hope the Board will avail themselves of this opening of Providence, and immediately send out one or two missionaries, with the view to enter China. . . And in case they should at any time be driven from China, they might find a safe retreat, and a fine field of labor among the Shyans. . . ‘The Shyans,’ says the British resident at Gowahatti, ‘are a much finer and more intelligent people than the Burmese, and ten times as numerous. Here is an ample field. It is indeed boundless; for it extends over all the north and west of China, and embraces some of the most fertile and most temperate countries on the face of the earth.’ . . The next object of importance is, as I conceive, the forming a line of communication with Ava, through the Katheh or Cassay country, the capital of which is Manipur, nearly in a line between Sadiya and Ava, and about two hundred miles distant from each. Manipur district is said to be a very populous and fine country, and is independent of the Burman government. I hope the Board will take measures to occupy that station soon.” [Mr. Brown.

Mr. Comstock, of Arracan, writes, in 1836:

“I have been left *alone* to occupy a territory several hundred miles in length, and averaging something less than fifty in breadth. . . . Loud cries reached me from Aeng, a hundred miles north of this,—from

Cheduba, as far to the south,—from Ramree, with its more than 6,000 inhabitants,—and in truth urgent calls for help pressed upon me from all directions. What could I do among so many? I have spent a few days where I should have spent weeks; and to many important places I have not been able to go at all. . . . O that there were laborers to enter in, and gather fruit unto everlasting life. . . . Certainly a missionary should be stationed at Ramree, and that immediately. The Sandoway district, at the southern extremity of the province, contains about 25,000 inhabitants, and how shall they hear of Him who alone can save from hell? Surely a family should be located in that district. The Akyab district is much larger than any other. Its population is, I believe, about 125,000. Here is a missionary under the patronage of the Serampore brethren, with three or four native assistants. More laborers are greatly needed in that district. The Kyens and other hill tribes are quite numerous, and who shall go upon the mountains to seek these lost sheep and bring them into the fold of Christ? . . . ‘These are good words,’ say the people, ‘but we live far away, and have no Jesus Christ’s teacher, to tell us how to escape eternal hell.’ Said some men whom I met at Ramree, ‘We want to talk a long time with you, and can you not come and spend a few days at our village; it is large, and the people know nothing about the religion of Jesus Christ.’ But no, the people must cry for ‘pity and a Jesus Christ’s teacher’ in vain; there is none to respond to their entreaties, and go to break to them the bread of life.”

“Were ever a people prepared for the gospel, surely the Karens are that people. But Christians have been waiting so long for ‘the Lord’s time,’ before they have engaged in missions, that when the heathen would ‘cast their idols to the moles and bats,’ they have none to guide them into the way of truth. . . . Last Sabbath three Karens spent the day with us, who had travelled a road hitherto deemed impassable; repeatedly and repeatedly swimming streams which, from my knowledge of the country, must now be rapid torrents; and all for the privilege of spending one Lord’s day with a few disciples of Christ. Now, it is for our 4000 churches to say, whether such a people, who are *literally* crying, ‘Come over and help us,’ from Malayalim on the south, and Siam on the east, to say nothing of the north, where they belong to the Maulmein brethren; it is, I say, for the 3 or 400,000 Baptists of America to determine, whether such a people shall have three or four missionaries to point them to *Him*, whose we are, and whom we profess to serve.” [Mr. Mason, in 1831-2.

“When I reflect how little is doing to enlighten the many thousands who throng this city and the hundreds of cities and

villages around, I feel greatly distressed. . . . When I had two faithful assistants, and some hundreds were hearing the gospel daily, I felt animated and happy. I saw multitudes moved as by one spirit, to inquire about God, and eternal life. But now, alas! how changed! the city given over to idolatry; but little strength myself, and no one able to render me assistance. O God, have mercy on Ava; have mercy on the surrounding cities and country. Have mercy on those who come not up unto the help of the Lord against the mighty. Have mercy on those who hear the cry 'Come over and help us,' and yet will not come: let not the thousands who are here perishing in their sins, rise up against them in the day of judgment."

Mr. Kincaid, in 1835.

"Some come two or three months' journey from the borders of Siam and China,—'Sir, we hear that there is an eternal hell. We are afraid of it. Do give us a writing that will tell us how to escape it.' Others come from the frontiers of Cassay, a hundred miles north of Ava,—'Sir, we have seen a writing that tells about an eternal God. Are you the man that gives away such writings? If so, pray give us one, for we want to know the truth before we die.' Others come from the interior of the country, where the name of Jesus Christ is a little known,—'Are you Jesus Christ's man? Give me a writing that tells about Jesus Christ.' The fact is, that we are very weak, and have to complain that hitherto we have not been well supported from home. It is most distressing to find, when we are almost worn out, and are sinking, one after another, into the grave, that many of our brethren in Christ at home, are just as hard and immovable as rocks; just as cold and repulsive as the mountains of ice in the polar seas. . . . Those rocks, and those icy mountains, have crushed us down for many years."

[Mr. Judson, in 1831.

"We are in distress. We see thousands perishing around us. We see mission stations opening on every side; the fields growing whiter every day; and no laborers to reap the harvest. . . . O God of mercy, . . . have mercy on the Board of Missions, and grant that our beloved and respected fathers and brethren may be aroused to greater efforts, and go forth personally into all parts of the land, and put in requisition all the energies of thy people. Have mercy on the churches in the United States,—hold back the curse of Meroz,—continue and perpetuate the heavenly revivals of religion, which they have begun to enjoy,—and may the time soon come when no church shall dare to sit under Sabbath and sanctuary privileges without having one of their number to represent

them on heathen ground. Have mercy on the Theological Seminaries, and hasten the time when one half of all who yearly enter the ministry, shall be taken by thine Holy Spirit, and driven into the wilderness, feeling a sweet necessity laid upon them, and the precious love of Christ and souls constraining them."

Missionaries at Maulmein, in 1832.

"Africa presents to the eye of the Christian and philanthropist a most interesting field for exertion. If there is a heart touched with sympathies for human woes, here is a field where his sympathies may ripen into action, and where he may give full scope to all his desires for benevolent effort. . . . The climate we do not believe to be so fatal as we once anticipated. The actual suffering from heat is not so great ordinarily as from the heat of July and August in New England. . . . We have heard with joy that some more brethren have gone out to Burmah. May the Lord continue to bless that field till it shall become fertile as the garden of God. But will not some of our brethren, instead of passing round the Cape of Good Hope, just stop, and cast their eye upon poor bleeding Africa, and be induced to step ashore, and spend their brief span of life in pouring into her wounds the oil and wine of gospel consolation."

[Mr. Crocker in 1836.

"It may reasonably be asked," say the Directors of the London Missionary Society,—and the question is equally pertinent here,—"what would it avail the 360 millions of China, could the missionaries of the cross traverse the so called Celestial Empire in all its breadth, from the Japanese sea to the plains of Thibet; and in all its length, from the Uralian mountains to the Siamese border; with as much facility as they can pass from one extremity of India to another; if suitable men were not disposed to enter the field. . . . With the views and feelings on the subject of missionary work at present prevailing in our colleges and churches, have we any just reason to conclude that this feeling would secure a more adequate supply of faithful laborers than have been found willing to enter India, and other parts of the world,—where the events of Providence concur in the most remarkable manner with the injunctions of the word of God, to invite the spiritual reaper; and where no impediment exists to the most vigorous prosecution of his work? *Nevertheless, provinces containing millions, and cities containing hundreds of thousands of inhabitants, remain year after year without one friendly voice to tell of the Lamb of God, which taketh away the sin of the world; each individual bearing witness as their generations successively pass into eternity, 'NO MAN CARETH FOR MY SOUL.'*"

American Baptist Board of Foreign Missions.

Karens.

JOURNAL OF MR. MASON.

Excursion to Toung Byouk and other villages—Baptisms.

Toung Byouk gala. Jan. 26, 1836. It is heart-cheering to look on the Christian faces around me, remembering as I do, that on first visiting this region south of Tavoy, not a single individual throughout the whole length and breadth of the country unto Mergui loved the gospel, or obeyed its precepts. The little flock around me increases, though slowly, every year, and on Monday last I baptized four from a list of twenty-one that have applied for the ordinance, and although among the remaining seventeen some have fallen from the promising state in which they once were, yet there are none concerning whom I have not hopes, and several will doubtless be baptized by br. Wade when he makes his promised visit, the next or the following month. To the above who have asked for baptism, must be added some six or eight that have promised to renounce their evil practices, and endeavor to obtain new hearts; with many others that listen and speak favorably of Christianity. A head man in the neighborhood, that had heretofore been decidedly opposed to the gospel, has, since I have been here, publicly declared his intention to become a Christian; and a man that on previous visits hung around as a mere listener, in fear of his ungodly father-in-law, obtained strength enough on Sunday to declare his intention to give up all for Christ, and request baptism.

Miss Gardner, who accompanied me to this place, returned in the boat to-day. Her visit has been, I trust, accompanied with a blessing. No white woman had ever been seen in the region before, and the Christian women highly valued her instructions. She held an interesting prayer-meeting with them on Saturday, and seized every opportunity to impart to them religious instruction, and to teach them their appropriate duties. While I write, "Oh, how I feel," cries one of the Christian women, crouching around the fire, "for the maiden teacheress, and long to see her again. Perhaps she is at this moment at the mouth of the

river, in danger of being driven out to sea."

27. Saw-kwa-lo. I am comfortably seated under the wide canopy of heaven by a Karen fire, and have become so perfectly naturalized to a wandering life, that I have thoughts of sleeping by the fire in preference to sleeping in the house, where it is so much colder. The house is inhabited by one of the men that I baptized on Sunday; but his wife remains much opposed to the gospel. Still, I trust, she will ultimately be brought over to the faith of the gospel. One of her daughters seems very anxious to become a Christian, as does also the daughter of another man that I baptized among the last. The head man of the district came to visit me in the afternoon, and listened with great interest while I read and talked to him, for an hour or two before dark. At worship he and another family from a neighboring house, gave good attention, and told me before they returned, that it was very pleasant to hear the word of God, and they would endeavor to observe it. I have a strong confidence in God, that many of these precious souls around me, will yet be gathered into the fold of Christ.

I have repeatedly been reminded to-day of the going forth of the seventy disciples. Here are eleven persons in company, going forth they know not whither, with all their goods and chattels on their backs, to preach the gospel and teach school, wherever we can find people to receive them. It is a great, very great privilege, to labor among such a people. A people that literally and cheerfully give up home and friends for Christ; and having put their hands to the plough never look back, but pressing forward, are ever emulous of doing something, "to usher in the millennial year."

Bamboo Falls—Boiling Springs of Pai—Mountain Villages.

28. Bamboo Falls. "The silent moon is gazing on the virgin waters of us pure a stream as ever leaped from cliff to glen since the flood. Its bed is a chasm, its course torrents and cascades, and its banks precipices capped with mountains. We have heard the praises of God echoed from base to base, and from summit to summit; and our

spirits are refreshed from the fatigue of walking on the slippery rocks half the day, over our knees in water. In one part of our course our path was crossed by a chasm of water, at the foot of a cascade, to which we could find no bottom, while the banks on each side rose from the water's edge in precipices of rocks several hundred feet high. After some delay, we succeeded in bridging the abyss with three bamboos, on which, one at a time, we all reached a jutting rock, whence we clambered on our way up the stream again. My couch is under a tree, with a dozen Karens around me, and a fire on each side, where I am likely to sleep as soundly and as sweetly as in the midst of civilization, though the fresh-trodden tracks of the rhinoceros are around us. Fatigue smiles at a hard bed, and religion says to every apprehension, "Peace, be still." The man with whom I staid last night, saw me perform what he considered two surprising cures on persons with fever at Toung Byouk, and was therefore anxious this morning to have some of the medicine left with him, to use in the event of being attacked with fever. I pity this people exceedingly in their sicknesses.

30. We found a man in the woods to-day, that listened attentively and confessed readily, as all do, that his sufferings were the consequences of transgressing the commands of God. He seemed pleased with the idea of a school, and promised to send his children, should one be established in the settlement. A further walk of a few hours brought us to the first house with which we have met the last two or three days. The owner has followed us to hear the gospel, to *this* place, where there are three or four houses, but the people are so riotously intoxicated, that in preference to taking my place in a circle of drunkards, I came down to the bank of the stream, and selected a friendly bunch of bamboos that have kindly lent me their shade for a habitation, and where I expect to spend the Sabbath, and the two succeeding evenings before me. In one of the houses I found a woman tolerably sober, but the only sentence she would utter, was, "If the bird goes black, we go black; if the bird goes white, we go white;" meaning she would follow the leading man whether he went right or wrong. We had two promising young men at worship this evening.—One of our company observed in conversation to-day, that the Karens had nothing to

eat but the seeds of the bamboo in "Alompra's famine." Thus it is with "the mighty men of renown." The poor associate them with their sufferings alone. The Karens know nothing of Alompra in their annals, but that he was a chieftain, carrying devastation, sword, and famine, wherever he went.

Feb. 2. Boiling Springs of Pai. We are now at the house of San-kaw-tu's brother, and where he is coming to teach school at the commencement of the rains. The brother is not particularly promising, except as being desirous of learning to read; but of all in the settlement, I should choose him for patron to my school, being a man of great influence, with five or six brothers and sisters about him, and their families. Under the Burman government he was the chief of all the Karens in the Pai valley, and he still retains the command of a district. Moreover, he is a man of superior natural talents, and is well versed in the Burman books for a Karen. His brother, whom I baptized a little more than a year ago, is also a man of good mind, and promises to become a very useful assistant.

The house in which I am seated is not a hundred yards from one of the greatest natural curiosities in the province—a hot spring, where the water actually comes boiling out of the earth. The springs are probably a thousand feet above the plain below, and show themselves in two places in the midst of a cold water stream. The upper spring is a small hole, not more than two or three inches in diameter, in the crevice of a rock, where the water comes bubbling out, and steaming up, as hot as any water can be boiled. The second place is a short distance below, where the stream is pouring over the granite rocks in a succession of cascades, and between the crevices of these rocks the boiling water bursts forth, throwing up a volume of smoke some twenty feet high.

3. We are in a village of four or five houses, on the top of the mountains that divide the Pai valley from that in which runs the Palouk. Although a couple of thousand feet above the plain, here is plenty of good land available for cultivation, and an abundance of water. The prospect from some of the knolls is splendid, displaying the whole range of high mountains in the distant perspective, and the Pai valley at the foot of the spectator, with its thick forests of a hundred hues, dwindled in the distance to the likeness of

moss or many colored lichen. These hills are famous among the Karens, as affording a retreat from the persecution of the Burmans. More than a hundred families lived secreted in the dells and gleans of this neighborhood, unknown to their Burman rulers; and I have every reason to believe that there are many families living here now, unknown to government or their agents, which makes the people exceeding shy of me, as they are afraid I shall report them, and bring taxation down upon them, of which a Karen has a great dread. Still, we had a goodly number at worship this evening, and I scattered the Christians around in the houses; so that every one has heard the gospel.

(To be continued.)

Chinese.

EXTRACTS FROM A LETTER OF MR. REED.

Messrs. Reed, Shuck, and Davenport, with their families, arrived at Singapore, it will be recollected, on the 31st of March, 1836. On the 20th of June, Mr. and Mrs. Reed with Mr. Davenport took passage for Bangkok, leaving Mrs. Davenport, who was threatened with a liver complaint, till the return of Mr. and Mrs. Jones from Pinang, when, if her health permitted, she would proceed to Bangkok in their company. Letters since received from Mr. Jones, inform us that he and his family reached Singapore July 11, and were to sail for Siam, with Mrs. D., on the 19th. Mr. and Mrs. Shuck were to continue at Singapore.

Our first extract from Mr. Reed's letter is dated "British Bark, Sarah, off the Eastern Malay Coast, June 23, 1836."

On Tuesday, the 21st, at 7 o'clock, A. M., we were under weigh, and a fresh breeze soon carried us past Point Romania into the China Sea, on our way to the city of Bangkok, where we hope to arrive in the course of the ensuing week. Our situation on board is pleasant, and our captain is kind and obliging, cheerfully allowing us the privilege of giving thanks at table, and of attending morning and evening devotions in the cabin. Himself and officers are generally present, and without solicitation kneel with us, as does another passenger, (a Roman Catholic,) who expects to engage in commercial business in Siam. For the tokens of our Heavenly Father's kindness, in the privi-

leges here enjoyed, our hearts are truly grateful, and we cannot but hope that, through grace in Christ Jesus, we may exert a healthful influence, on our passage.

After detailing a few incidents connected with their embarkation, illustrative of strong maternal and filial love in the case of a Tio Chew youth, whom he wished to take with him to Bangkok, in conflict with the lively interest which had been excited even in a heathen bosom by Christian kindness, Mr. R. proceeds:—

27. Gulf of Siam. Yesterday was to us a day of some interest, and the religious exercises on board were listened to with apparent solemnity by the officers and crew. At 11, A. M. we had a sermon from Psalms iii. 8, and at 5 1-2 P. M. br. D. and myself went forward and read the 3d chapter of John, and made some remarks on the great love of God in the gift of his Son, and the obligation of all, at once to embrace the offer of mercy through him.

I had previously distributed a few tracts among them; and now the offer of bibles to those who were destitute, and would read them, was joyfully and thankfully received. One of them has just now given me the names of five who wish for bibles, and when I proposed to have worship in the fore-castle each evening, he expressed much joy, and even said that they had spoken of it themselves this morning. I trust it cannot but give joy to those that love the souls of men, to know that, while going from place to place, and unable to do much in the immediate work for which we are sent, we yet have opportunities to do good in preaching "Christ crucified" to a neglected class of men, and of distributing the publications of those noble Institutions, the Bible and Tract Societies. O may every missionary and every Christian feel more fully the spirit of the Apostle, and "be not weary in well doing."

The following extract respects their

Arrival at Bangkok.

July 1. Day before yesterday we early anchored in shoal water, as we supposed, near the mouth of the Meivam; but, on sending off our boat to some fishermen near by, we ascertained that we had mistaken our position, and were obliged to sail some three or four leagues east, where we dropped anchor in 2 1-2 fathoms at low water. Our boat went immediately to Pak-Nam, a few miles up the river, for a pilot; and owing to

strong winds from the sea, was unable to get off till this morning. It is now the height of the S. W. monsoon, and in the afternoon the waters are much troubled. In the morning it is more calm. We shall lie here till four or five P. M., for the return of the tide, as at low water there are only six or seven feet on the bar, at the mouth of the river. Our pilot is apparently a fine old man, of 56, and is quite familiar, and speaks a few words of English. A line from br. Dean at Bangkok, brought by Mr. Hunter, informs me of the sickness of his child.

22. Of our reception here, the jealousy of government men, and of our future prospects, I need say nothing, as br. Davenport informs me that he has particularized. My efforts to the contrary notwithstanding, I have been much interrupted in my studies, and it is but a few days since I have had a new teacher.

“Tender mercies of the wicked.”

28. This morning, in going to the bazaar, I passed a man who lay mostly covered with mats or filthy rags. Beside him was a large basket, into which an individual threw a few cowries, (shells, used for money,) which induced me to think him a beggar fallen asleep. On my return an hour after, he was in the same position, and I soon ascertained that he was really dead. The multitude were passing heedlessly on; and when I mentioned his case, and pointed to the dead man, all I could get from them was an unmeaning vacant laugh. My feelings were shocked at the brutality of the people; but the sensibilities of my soul revolted in a still greater degree, at what I was soon compelled to witness. I had passed but a few rods, when my attention was arrested by a groaning on the road side; and, turning my eyes, I saw a most pitiable object lying just off the path, with his head on a hard pole, and his body wrapt in a coarse mat, apparently in the agonies of death. In vain did I try to interest the people, and in broken Chinese tell them that they were bad men; for none would pity or assist him; and I was obliged to leave him, his groans falling on my ears till I had proceeded some distance. Then, if ever, did I rejoice that I was on heathen ground, and permitted to do something in disseminating the “glorious gospel of the blessed God,” which alone is able to soften the flinty heart of man. I’ll well do the heathen now sustain the

character given them by the inspired apostle; and perhaps no trait is more prominent, than what is couched in the term “unmerciful;” and more strongly than ever before, was I reminded that “*the tender mercies of the wicked are cruel.*” I had just seen them give bountifully of their rice, and fruit, to the profuse, lazy priest, and spend prodigally their money, in purchasing gilded and other ornaments for their senseless gods. When, O Lord, shall thy kingdom come, and thy will be done, as in heaven, so in earth?

France.

EXTRACTS OF A LETTER FROM MR. SHELDON, DATED PARIS, NOV. 2, 1836.

On Sunday the 23d of October, I had the happiness of administering to the little flock in this city the Lord’s supper. It was an interesting, and I trust profitable occasion. It was the first time I had ventured to conduct an exercise exclusively in the French language, and I was not free from apprehensions that I should make myself but very imperfectly understood. But the result was better than my fears had anticipated.

In accordance with the instructions of the Board, I have done something in the way of distributing tracts, and have supplied the members of our church in Paris each with a number of copies, with directions to distribute them to individuals as they shall have opportunity.

Obstacles to success—Catholicism, Rationalism, and Infidelity.

You are already well acquainted with my situation in Paris, and with the obstacles against which I have to contend. There is here every thing to divert the mind from the deep and steady consideration of religious truth. Yesterday was the festival of *All Saints*, and the Catholic churches were thronged with individuals of all classes and characters, attracted by curiosity or superstitious regard, to hear the music, to see the splendid priestly vestments, and witness the imposing ceremonies which belonged to the occasion. To-day is the *fête des trépassées* in which prayers are offered for the dead, particularly for those who died by violence, or remote from their friends, and in circumstances which deprived them of such religious offices as in Catholic countries it is customary to pay to those who are on

the point of leaving the world. Crowds of people will resort to the cemeteries for the purpose of ornamenting the tombs and monuments under which repose the ashes of their friends, and of others who have earned a claim to remembrance or gratitude, with chaplets and beads tastefully arranged; while, as I understand, there will be in the churches an exhibition equally well fitted to captivate the senses and the imagination, as that displayed on the preceding day, and admirably contrived to inspire the mind with feelings which it would be strange indeed if many of the attendants should not mistake for the genuine sentiments of religion. It is by pomps and ceremonies such as these, frequently exhibited before the eyes of multitudes here, that the Catholic religion continues to exert a powerful influence over the minds of a considerably large portion of the inhabitants of Paris, and of the other large cities of the empire, while in the smaller towns and hamlets throughout the nation it maintains a sway, which, with some few and rare exceptions, is almost wholly undisputed. It is impossible not to feel under what great disadvantages any attempt to convince this class of persons of their errors, must be made by the teachers of a religion which foregoes and disowns any other means of recommending itself than an appeal to the Bible, and to the reason and consciences of men for its truth.

I wish I could say that the other portions of the population in the midst of whom I am placed, were more accessible to evangelical instruction than the class just described. But how can this be said by one who has had an opportunity of observing their tastes, habits, and amusements? Many of them identifying, perhaps, the form of religion with which they are most familiar with the religion of the New Testament, consider Christianity as an obsolete thing, which has spent its force and is no longer capable of conferring any benefit upon individuals or society. If urged to read the scriptures for themselves, and put themselves into possession of the means of forming a more just judgment of what efficacy there is in Christianity, they instantly reply in substance, 'that it is all a vain and useless matter; that the subject is too trivial to merit so much labor; that if there were any thing true and important in the Christian religion, it would have been found out before this time by the distinguished literary men and philoso-

phers who never fail to examine all such questions to the bottom, and who conduct their inquiries without prejudice; and as the greatest proportion of these writers make very small account of it, we may very well spare ourselves any idle trouble of inquiry about it.' Now, plainly, where such a state of mind as this exists, there is little prospect of making any direct personal appeal without a painful feeling that it will most certainly be slighted. I have had conversation with some persons who realize exactly the above description, and I daily see numbers who appear in all respects to resemble them.

And then there exists, as you do not need to be told, another pretty numerous class, who are avowed infidels, and fortified in their infidelity. In this class are included many of the most learned men in the kingdom—a portion, at least, of the professors and lecturers in the Universities and in the Medical School, and many of the writers in the journals and periodical publications. It is true their infidelity is not uniformly of the very same hue. Some are simple materialists, believing that the soul of man is nothing more than a result of organization and that all thought and consciousness cease as soon as the material frame-work is dissolved. This is that species of infidelity which is most in vogue among the *amateurs* of the physical sciences: I call it, for distinction's sake, the *infidelity of organism*.—And there is another variety which does not seem to differ much from *panteism*; it takes, however, the more imposing name of '*philosophie humanitaire*,' (humanitarian philosophy.) It appears by an article in the last *Senneur*, that the object of this system is to lead on a new development of human energy and virtue, by inculcating the doctrine that God and the universe are the same thing. The advocates of this system seem to think vastly more, how much it exalts man, than how much it degrades God. If they only inverted the order of their ideas—that is, if they considered, that by first effacing the distinction between the Creator and the creation, they inevitably degrade *man also*, they might be awaked, one would suppose, out of their philosophical dream, and be restored to the full exercise of their senses.—I might mention, as a third form of infidelity now existing, the infidelity of *natural religion* in the strict sense of the word. This is of a more sober character than either of the kinds before referred to. It acknowl-

edges the existence, and, to some good degree, the attributes and moral government of God, the immortality of the soul, and of course the *possibility* of future rewards and punishments, though, as in other parts of the world, it says but little on this last article. This is substantially the religion which is taught by Rousseau, in what is accounted one of the most finished of his productions, his *Emile*.* There may be found here some other particular modifications of infidelity, but I will not stop to specify them. I will only add a remark, which is sufficiently obvious to any one who has lived long in Paris, that, after all, there are other more formidable obstacles to the diffusion of the gospel widely here, than the scientific unbelief, which, under different forms, infects the lettered class, or, at least, a large portion of it. Still it is impossible to deny that the writers and teachers in question exert a widely pernicious influence. Who can be here long, and not feel that it is so?

But it is the theatres, the brothels, the gaming-houses, the licentious paintings and books, the facilities for practising every species of vice which can be named, and the too general laxity of morals, which constitute the greatest impediment in the way of one who sincerely desires that the gospel may be brought to bear on the minds of the people in this city. I know that to the eyes of the stranger, who should be here only for a few weeks, much of the exterior of society would appear fair; but it would not require a very long time to reveal to him, beneath the polished surface, a state of morals frightfully corrupt. Certainly this aspect of society, this condition of individuals who are mortal and accountable, renders the communication to them of religious truth and precept particularly necessary.

EXTRACT OF A LETTER RELATIVE TO
CATHOLIC INTOLERANCE.

Some additional views of the nature of the obstacles to be encountered by Protestant missionaries in France, are presented in the following extract from a communication of G. de F., correspondent of the N. Y. Observer.

I have already written to you of Mr. Pillot, who was appointed minister of

the Universal Christian church. This pastor, who preaches doctrines very like those of Unitarians, was summoned to appear before the court of Versailles, and condemned to six months' imprisonment, as guilty: 1st, of having set up religious worship, and met more than twenty persons on stated days, without leave of the government; 2d, of having worn the badges of a Catholic priest, though not consecrated to the priesthood; 3d, of having broken the seals of the magistrate affixed to the door of his church.

Mr. Pillot appealed from this decision to the royal court of Paris, and on the 30th November, in the midst of a numerous concourse of spectators, the cause was formally heard. I will not give the particulars of this trial, which would have little interest for your readers, since they consist of judicial discussions of the laws relating to liberty of worship in France. The following is from the address of Mr. Pillot's counsel, and seems to me to state the case correctly in a religious point of view.

"It would be easy to show, that a free government is more favorable to religion, than the systems of privilege and intolerance. To be convinced of this, it is enough to examine with attention and candor the progress of religion since the revolution of 1830, that is to say, since the time when the Catholic religion was placed on the level of other denominations by the common law. From that moment, we may remark that the warm disputes against Christianity ceased, and the maxims of *Voltaire*, adopted by the old liberal school, were abandoned to pamphleteers of the lowest class.

"Now, in books of mature thought, which issue from our press, Christian creeds are expounded respectfully; they are announced as sacred and useful truths. A decided reaction has taken place; the age of hatred and infidelity has passed away; religious doctrines spring up on all sides, and the connexion is traced between the wants of the age and the fruitful principles of Christianity. The world believes anew, and returns to God. All this is so, gentlemen, because religion has in fact, as well as in law, become a matter of conscience and of liberty.

"But if the Catholic religion renews its former pretensions, if it resumes its tyranny and intolerance, if it is made an affair of the government, if civil magistrates are its apostles, and soldiers its ministers, then, gentlemen,

* See Profession du foi du vicaire Savoyard, Liv. IV.

you will again see religion the object of fierce dispute; then those men, who, under the influence of liberty, yielded to religious impulses, will feel impelled to defend their rights, and, collecting the old weapons of infidel philosophers of the last century, will contend with violence against a religion that assumes not to save, but to govern the world."

In spite of these reasonable and just reflections, the sentence against Mr. Pillot was confirmed. He must spend six months in prison, for having explained, in his own way, the doctrines of the Christian religion. This is a serious matter, and deserves the attention of all religious men. It is not Mr. Pillot, but the principle which has been settled in the case of this Unitarian pastor, which gives importance to this decision. Evidently, religious liberty no longer exists, when not more than twenty persons are allowed to meet for worship. If a Unitarian chapel is shut up to-day, to-morrow an evangelical church may be shut up. If a man is summoned before the court, who may have committed some faults in his private conduct, and is put in prison for preaching without authority, to-morrow an irreproachable Christian may be imprisoned under the same pretext. The friends of the gospel in France will not remain inactive in such circumstances; they will defend the liberty of worship in their journals; they will send petitions to the Chambers; they will address the deputies individually, to have this question brought before the national tribunal; they will, in fine, employ all lawful means to secure liberty of worship.

As to the Catholic journals, they quite exult at these prosecutions against dissenting chapels, and seem about to revive the maxims of the sixteenth century. They loudly proclaim that the Catholic religion ought *alone* to be protected and salaried by the state, and that other modes of religious worship should only be *tolerated* by special favor, with a view to lead back *the straying*; otherwise, this tolerance would be criminal and disorderly. They add that a government which places all religious denominations on the same level, is a *sceptical and atheistical* government; and further, that liberty of worship is a *sign of religious anarchy and disorder in a nation*.

EVANGELICAL EFFORT IN FRANCE.

To relieve in some degree the sombre shades of the preceding sketch, we insert the following notices of the operations of French Evangelical Societies, from a communication made to the Corresponding Secretary of the Foreign Evangelical Society, and published in the N. Y. Observer of March 11.

The *Protestant Bible Society*, which was the first formed in this country, and which confines its operations wholly to the Protestant population, still continues its labors, though, from the limited field which it cultivates, and the fact that much has been done in that field, as well as from other causes, it is not very efficient. Last year it put into circulation some five or six thousand Bibles and New Testaments, a large number of which were given to catechumens and newly married persons. I do not know that any change in its course of proceedings, or augmentation in exertions, is taking place this year.

But the *French and Foreign Bible Society*, which was formed some four years ago, and which is engaged in the distribution of the sacred Scriptures among both Protestants and Catholics, and which is even beginning to operate in foreign countries, is unquestionably gaining strength every year. Last year it printed the Bible or New Testament in seven forms, and in the German and Spanish languages, as well as in the French. It put into circulation upwards of 15,000 copies of the Word of God during that year. This year its operations are even more extended, and it is endeavoring to supply with the Scriptures as many of the young conscripts of the army as are willing to receive the Word of God. You are aware that the army of the line is increased every year by a conscription of nearly eighty thousand, including the cavalry, to supply the places of those whose time of service expires. Probably not more than fifty thousand, in the present state of things, actually enter into the service of the annual conscription. It is of great importance that these men should be supplied with the Scriptures as far as it is practicable. The present is the first year in which the society has made any thing like an extended effort to effect this supply. At the same time they have turned their attention to the marine of the kingdom, and one of the members of the committee spent almost all the summer in visiting Havre, Brest, Rocheport, and

other seaports, with a view of carrying into effect the resolution adopted by the society in relation to this subject. I am happy to say, that he has met with encouraging success. But whilst the society is increasing its efforts in behalf of France, it is not less active in its incipient foreign enterprises. Of these, the most important and the most encouraging is the distribution of the Scriptures in the Spanish language. Last year, through the liberal aid of the American Bible Society, the French and Foreign Bible Society procured the plates for the New Testament in the Spanish language, and published one edition, which was readily received by the Spanish emigrants in the South of France, and not a few copies penetrated into Spain itself. This year that blessed commerce is going on still more vigorously. And not only so; a Spanish printer and bookseller of Barcelona has recently proposed to the society to publish in that city, at their expense, the entire Bible, and put a large edition before the public.

The *Paris Tract Society* advances well. Besides its French, German, Italian, and Spanish series, it has commenced publishing tracts in the *Breton* language, a dialect which is extensively spoken in the west of France, in what was formerly called Bretagne or Brittany. The operations of this society are enlarging annually. And it is of vast importance that it should be sustained in its efforts. This society circulated last year about half a million of tracts. It will probably exceed that number the present year.

One of the most important societies, though not much known, is a society in this city which maintains public worship in the chapels in the rue Taitbout, and the rue St. Maur, and also supports the school establishment in the latter street, in which there are near eight hundred pupils. The Rev. Messrs. Grand-Pierre and Audebez preach alternately in those chapels, and the Lord is smiling on their labors. As to the schools, they are eminently useful. It is delightful to see nearly 800 children and adults (the adults attend the night school,) attending upon instruction of the very best kind, given by pious and faithful teachers, and where the Bible is the foundation of all the religious knowledge which is imparted. The rue St. Maur, where these schools are, is in the Faubourg du Temple, and has long been known to be one of the worst parts of Paris. Nothing can

be more cheering than to see this excellent establishment, (for all the schools, infant boys, girls, and adults, with the exception of those for *boarders*, are in one building or range of buildings,) where so many youth, children of workmen, are receiving such excellent instruction. But why should there be but one such establishment in Paris? Simply because the Society has not the means to do more. It owns the building occupied by its schools, and pays the instructors and ministers, furnishing every thing gratuitously. This costs them a large sum annually,—not larger than the nature of the work and its present prospective utility fully warrant.

The *Society for Evangelical Missions among heathen nations*, is advancing well. It has nine excellent men laboring in South Africa, four of whom are married. The labors of those devoted missionaries are decidedly successful, as is shown by their letters, which are read every month at the prayer meeting for missions, and which are published in the Society's *Missionary Journal*. The institution of the Society, in this city, under the direction of the Rev. Mr. Grand-Pierre, now has eleven students, nine of whom are preparing to go forth to carry the gospel to the heathen. For the first time, this society is beginning to find that its operations exceed its receipts. But it is not likely to suffer. For it is a remarkable fact that it has been better supported (that is, receives a larger annual amount) than any of the other societies; a fact which shows that the spirit of the nascent evangelical religion of France is a *missionary* spirit, the best of proofs, at once, of its heavenly origin and of its efficiency.

But the society which is probably making greater progress than any other in France, and in whose operations the committee of the Foreign Evangelical Society takes the greatest interest, is the *Evangelical Society of France*. This society whose departments of labor are very various, has for its great object the extension of pure religion in France, and mainly through the efforts of the living agent. It is in the fourth year of its existence. And in proof of the blessing which God has bestowed upon its efforts, I would state that it has now 46 men connected with it, and all of whom are either in the field of labor, or preparing to enter.

The departments of labor of this Society are various, as I have just said.

1. There is the employment of pastors, to strengthen and establish the churches which have been organized in places where the people themselves are yet unable to support them. In many cases, it requires a long time to gather a congregation of considerable size, owing to the violent and never-ceasing hostility which the Roman Catholics and infidels are disposed to make to evangelical efforts in almost every part of the kingdom. And it requires a still longer period, in most cases, so to instruct these new congregations as to make them willing to support pastors themselves. The people of France and most other countries on the continent have been so long accustomed to have the government do every thing for them, as regards the support of public worship, that it requires time, patience and prudence to accustom them to the support of pastors by voluntary contributions. Progress is, however, unquestionably making in this respect.

2. A second object of the Evangelical Society of France, is to employ evangelists to gather congregations where there are at present no Protestant congregations. 3. A third object is to hire or erect chapels in places where their aid is needed, in which their evangelists or pastors may preach. 4. To send forth colporteurs to sell or distribute bibles, tracts, and good books. 5. To employ good teachers, male and female, in places where they may be particularly useful in co-operating with a pastor or evangelist employed by the Society. 6. To educate suitable persons to become pastors, evangelists, colporteurs, or teachers. 7. To furnish Bibles and other good books for sale or gratuitous distribution, by the colporteurs. This is important; for whilst the colporteurs sometimes obtain the full price of the books, &c. which they carry with them, it more frequently happens that they sell them for reduced prices, or give them away to the poor.

They who know any thing of the state of France, and of the work to be done in it, to revive and extend evangelical religion, will at once see the importance of all the departments of labor which the Evangelical Society now occupies. The time will doubtless come, when societies will be formed for the special object of educating young men for the ministry, &c.; for the establishing of schools, particularly Sunday schools, and the publishing books for the youth; and perhaps

for other objects which the Evangelical Society now aims to accomplish. At present it is not absolutely necessary that this should be done, and there is hardly force enough to undertake so many separate enterprises. The following is a statement of the number of the society's laborers in each department:—15 pastors; 5 evangelists; 8 teachers; 11 colporteurs; and 7 students, preparing to be ministers of the gospel, colporteurs, or teachers.

EXTRACTS FROM A LETTER OF MR. WILLMARTH, DATED DOUAY, JAN. 9, 1837.

Native missionaries and assistants.

The Board will expect of me some account of the different agents employed in the mission.

Mr. Dusart demands the first notice. This brother has continued to fulfil the duties of his station at Bertry with zeal and fidelity. At the villages of Walincourt and Estourmel, which he visits at regular periods, he has quite a number of hearers. There is, indeed, at the latter place a branch of the Bertry church, to which two were added by baptism on the 23d Oct. They were a man and his wife from Cambray, from which city the village of Estourmel is not far removed. At Bertry there is now a prospect of a better understanding between the Baptist church and their Pædobaptist neighbors, than has existed there of late. The latter have been induced by one of their own pastors, M. Gambier, a truly pious man, to abandon their separate meetings, and return to the chapel. The troublesome brother, whom we have often mentioned, has at length attached himself to the Irvingites, and become perfectly ridiculous by several abortive attempts to perform miracles. On the whole, M. Dusart appears to be exerting a good influence in the region in which he is stationed.

Joseph Thieffry has been under the patronage of the Board since the first of October, and is now located at Lannoy. The Baptist Continental Society of London, by which he was employed several years, being on the point of dissolution, one of their secretaries desired we should take him under our care, which we did in accordance with our pledges to him last spring, at the time of his ordination. We have already expressed our sense of the worth of this brother, and of his importance to our cause. By our direction he re-

moved at some expense from the village of Monchin, where he had previously resided, to the city of Lannoy, in order to become pastor to the churches of Lannoy, and Baisieux. These are now regular Baptist churches, and, enjoying the labors of such a man as Thieffry, may be considered in a favorable condition.

Alexis Montel remains at Orchies. He continues to preside at the meetings of the little church in that place, and to hold meetings in the surrounding villages. For a year past, however, he has employed most of his time in taking lessons with Cretin and Caulier, of a competent teacher. He is not deficient in taste for study, and, so far as we can judge, has made creditable progress.

J. B. Pruvots has been with us at Douay since early in July. He left his family at Bertry at first, but soon after returned and moved his family to this place. He is a good zealous brother, and speaks with animation and acceptance at meetings. He conducts worship regularly at the chapel in this place at 11 o'clock, A. M. on Sunday, and at 7, P. M. every Wednesday.

J. B. Cretin, since April last, has been at Orchies, pursuing his studies, as before observed. He also is in the habit of holding meetings in the surrounding villages. He has now been pursuing study nearly two years, and might soon be employed with some success as an evangelist, could a suitable field be chosen for him.

Augustin Caulier, also at Orchies, has been at study one year. He is a young man of rather ordinary capacity, and about twenty-eight years old. His diligence and progress in study have been commendable.

We have been anxious to have Cretin and Montel near us, as well as Pruvots, in order to impart to them the theological instruction; but my ill health, the prospect of but a temporary residence at Douay, the deficiency of these brethren in primary studies, and the numerous occupations of br. Willard, have induced us to leave them at Orchies for the present. In reference to br. W. I should state, that since the establishment of worship in this city, he has preached to the English regularly twice every Sunday, besides preaching a few sermons in French, teaching Pruvots, and imparting instruction daily to a young lady belonging to an English family, resident here. His object is, to fit her to teach the English children of this place. For, strange as it may seem, these children

neither read nor speak English, although they hear it from their parents and friends every day. They are educated at French schools, associate with French children, and read and speak that language.

Constant Dupont, a young man of real worth and modesty, whose term of military service has nearly expired, has also received assurances of aid from us. You will remember that he is one of those whom I baptized at Versailles a year ago last spring. I feel a personal attachment to him, and love him as a brother. Dupont's mind is not uncultivated. He holds some little rank in the army, and his situation has obliged him to study, especially military science. Besides, with a little help from br. Sheldon, he has advanced so far in the study of the English language, as to read and understand with considerable facility the English Testament. He is certainly a young man of promise, and the Board will, I doubt not, confirm the assurances of patronage which have been given him.

I would take this occasion to express my deep sense of the kind and generous sentiments contained in a recent communication of the Board to br. W. on the subject of my health. Notwithstanding the numerous testimonials of sympathy already received from them, I was scarcely prepared for this new instance of their kind regards towards me. I shall endeavor to follow their advice. I am now pursuing a course of medicine prescribed by Dr. Cooper, of London, with beneficial results; but as I am confined to the house during the present unfavorable season of the year, I do not expect to regain much strength till the return of pleasant weather. Mrs. W. is also very feeble, and has been confined to her bed by a distressing weakness, more than seven weeks. I hope she is improving, but it is very slowly. Should we continue so unwell, we should not wish to remain a burden on the mission. We should, therefore, ask permission of the Board to return to America the ensuing summer, should we judge that measure necessary to the restoration of our health.

Germany.

LETTER OF MR. ONCKEN, DATED HAMBURG, NOV. 14, 1836.

Encouraging attendance on public worship—Additions to the church—Tract operations.

It is with feelings of the highest joy,

that I can again lay before you such statements in reference to the mission at this station, as evidently show the Lord is smiling upon and blessing the efforts made, for the advancement of his own kingdom. Indeed, words fail me, to express the gratitude and happiness I feel, when looking back on all the grace and mercy our adorable Savior has displayed among us. In recounting the goodness of God, I begin by stating, that the attendance at our places for worship has been very cheering. At my own house, I had generally about fifty attentive hearers on the morning of the Lord's-day, whilst a much larger number attended at sister Lange's in the evening. At the latter place, the two rooms we occupy have been crowded to excess, so that, on some occasions, all that came could not obtain admittance. Our prayer-meetings have been equally well attended, and we have been often edified by the simple, but fervent prayers of our new converts. Our assemblies have been visited by the Lord Jesus;—we have seen his grace and glory manifested in the conversion of sinners, in the restoration of backsliders, and in the light and knowledge imparted to some, who had imbibed views contrary to sound doctrine.

I have baptized fourteen individuals—among them, two proselytes from Judaism. Two backsliders have been restored, and three persons holding the errors of Erskine on universal pardon, have been delivered from the strange delusion, and are now joined with us. Thus, seventeen precious souls have been added to our number, so that the church has at present thirty-two members.

But the blessed work has not stopped here. Four hopeful converts stand at present proposed to the church for baptism and membership, and others give pleasing evidence that the Spirit of God has touched their hearts, and that, before long, they also will decide on the Lord's side.

Oh, my adorable—my ever-blessed Lord! what shall I render to thee, for such marvellous displays of thy free grace?—Oh, the glory, the bliss of being instrumental in the salvation of never-dying souls!

But let me proceed. Sixteen of my brethren, and even some of our sisters, are engaged with me in the work of the Lord, and preach to the perishing multitude around us the glad tidings of salvation, by means of our well-or-

ganized loan-tract operations,—a plan of usefulness that is growing in importance, and which forms an important feature in the mission. There is in fact, I rejoice to say, not a member in our little church, but what is, in one way or another, doing something in promoting the extension of Christ's kingdom. The truth is thus, in its primitive simplicity, widely spread, and may, by the divine blessing, ultimately leaven the whole lump. The brethren and sisters have hitherto met with much encouragement in their efforts, by which their hearts and hands have been strengthened. One of our brethren, formerly a Roman Catholic, has succeeded in prevailing on his present employer to prohibit his men, twenty-six in number, working on the Lord's day. Some of these have already attended our assemblies, and one of them gives us hope that a work of grace has begun in his heart.

I stated in a former letter, that circumstances had compelled me to withdraw from the committee of the Lower Saxony Tract Society, and that since then I had formed a Tract and Temperance Society, in connection with some of the brethren. The Lord has also smiled on this branch of my labor, 20,000 tracts have already been printed, and are now circulated, and 30,000 copies more will speedily leave this press. The field we can occupy in this respect, is immense, and, I trust, the Lord will put us in the possession of such means, as shall enable us to sow the good seed far and wide.

General view of the Mission.

Whilst I have to record the goodness and grace of God, for the success with which he has accompanied my past labors, and for the present encouraging prospects, I must be equally mindful of that grace, through which peace and uninterrupted unity have been preserved in the church, as also for the increase of knowledge given to his people, in divino things.

The prayer-meetings for English friends, have been as well attended as was anticipated, and they have been greatly blessed to us.

Much of my time continues to be occupied in giving private instruction to inquirers,—a plan which I intend to pursue for the future, with such as wish to join the church, as experience has proved its great utility. At present nine persons visit me every week for this object.

My dear brother Lange continues his active labors, and renders me what assistance he can, in visiting the people, &c. His knowledge of the human heart, as also his soundness and steadfastness in the faith, makes him a valuable member in the church. He is generally appointed to visit the new converts, who stand proposed for membership.

We have, surely, abundant reason from past experience, to trust our God for the future, that he will protect and prosper the work in which it is our happiness to be engaged.

I must still add—we have enjoyed externally uninterrupted peace. The Lord has been like a wall of fire around us, and we even cherish the hope, that before long we shall obtain a free toleration from the Senate;—communications of this nature were made to me a day or two ago, by a friend who is interested in our prosperity. If we can but just do what the Lord has commanded us, and leave all consequences with him, we see that our hope shall not be put to confusion. The only opposition we have had to encounter, has been from the professed friends of Christ. We have, however, taken no notice of this, being persuaded our manner of life, and a little patient suffering, will fully prove to every impartial mind our innocence, and the falsehood of the reports spread against us.

Shawanoes.

EXTRACT FROM MR. ROLLIN'S JOURNAL.

(Continued from page 46.)

Attendance on public worship—Reflections on the opening of a new year.

Nov. 13, 1836. Lord's-day. But one Shawanoe present at worship, besides the interpreter. The contrast was so great between the number that attended and the assembly I have been accustomed to address, for nearly two years among the Creeks, that my mind was deeply affected. O Lord, have mercy on the Shawanoes.

20. Six Shawanoe adults and two or three children, attended worship to-day, and were attentive while I addressed them from the parable of the Sower.

26. To-day visited several Indian families, and conversed with them on the great concerns of another world.

Two families were willing I should pray with them.

27. Several Indians collected at the mission house for worship; they were for the most part apparently attentive to hear.

Dec. 4. Four adult Indians attended our appointment for the worship of God.

10. In company with the interpreter, visited four Shawanoe families at their homes. Conversed with all freely about the one thing needful, and prayed for each family, by their permission, before leaving.

11. Nine Indians came and listened to the instructions of the gospel.

18. Preached at br. M'Coy's house to the whites.

25. Not an Indian came to the mission house this day, to join in the worship of God.

Jan. 1, 1837. Three Indians present at our season of worship. The beginning of another year reminds me of the rapid flight of time, and my speedy approach to the world of spirits. In reviewing the past, I see much that should humble me in the dust before God. I see much, too, that ought to fill my soul with gratitude. *Outwardly* I have been afflicted, but *inwardly* have enjoyed the sweets of religion. While I have felt the outer man decaying, I have enjoyed the blood-bought privilege of resting the interests of my soul, my friends, and the cause of Jesus, on the Rock of Ages. I have been permitted to see the cause of God advancing, and the promise fulfilling, that the heathen should be given to Christ for his inheritance. I have had the privilege of addressing, the last year, many of the poor Indians and blacks—pointing them to the "Lamb of God who taketh away the sin of the world"—and, upon a profession of their faith in Jesus, have led some of them into the liquid grave, and buried them, in obedience to my heavenly Master's example and command. The past admonishes me to be more faithful for the time to come.

Our English school at the Creek Station, was continued from March 14, up to July 1. It was not resumed after sister Curtiss left us. From four to fourteen scholars attended the school while in operation.

Our removal has been the source of many perplexities, and the cause of many anxieties, but while we are "cast down we are not in despair." We trust a brighter day will dawn upon us, and the dear church and people whom we have left.

ACCESS TO CHINA FROM BURMAH AND
A'SÁM.

Our readers have been occasionally directed by communications from missionaries and others, to the prospects of extending the Gospel to China Proper, by the instrumentality of the missions on its southwestern border. In further elucidation of the same, we present the following "Notices" from a late number of the Chinese Repository.

It is in this quarter, perhaps, (Cochin China and Burmah,) that events are preparing by the ordinary operations of commerce, which are likely to influence the destinies of China at some future day, more than most of her causes of apprehension; but this commerce is urged on by British enterprise, through the British provinces which approach the empire on this side. Martaban, one of them, lies about the mouth of the river Thalein, (Salwen,) which takes its rise in Yunnan. A scientific expedition despatched by the supreme government of India, has lately explored this river; and Dr. Richardson, who also ascended it, apparently on a political mission, met at Zeunay a Chinese caravan from Yunnan, and arranged with the heads of it, that they should proceed down the river next year, to Maulmein. It is more than probable that the Chinese will fail to perform their agreement in the first instance; but the circumstance may be improved hereafter into a continued intercourse.

The people who live in Ava [Burmah,] between the Chinese frontier on this side and Martaban, seem to belong to the race of Shyans, one of which, under the name of Lolo, was described in a former number of these Notices, on Chinese authority. Their kindred tribes extend hence over all the mountainous countries between Yunnan and A'sám, as far as the Yangtze kéang in Szechuen, and are the same whom we have already shown to vex the Chinese frontiers both of that province and Yunnan. Some of these tribes are now subjects of the British rulers of India.

An account of the British province of A'sám, and of several of the Shyan tribes who are either incorporated or in alliance with it, is already given in this work.* It is extracted chiefly from a work called the "Friend of India," from which we will repeat a passage to which too much attention cannot be given. It shows forcibly the irresistible impulses which urge forward the British, like the Russian rule in Asia, in spite of the resolves of the first, if not of both those powers. After a review of the tribes in question, it concludes,—“Thus

a portion of territory, full three hundred miles in length, and nearly as much in breadth, has fallen under the care and protection of the British government, without any preconceived plan of conquest, and almost without the knowledge of the inhabitants of our British metropolis (Calcutta.) On the south, nothing separates us from Burmah, but the little state of Manipür, recovered and preserved by British power; on the east, thirty leagues of Burman territory may intervene between us and the Chinese province of Yunnan; but if we go northward through territory wholly our own, we come directly to Tibet, which is completely under the Chinese government.”

Another and a very full account of these states in the Journal of the Asiatic Society (April, 1836,) asserts, that “our territory of A'sám is situated in almost immediate contact with the empire of China and Ava, [Burmah,] being separated from each by a narrow belt of inmountainous country, possessed by barbarous tribes of independent savages, and capable of being crossed over, in the present state of communication, in ten or twelve days. From this mountainous range, navigable branches of the great rivers of Nanking, (the Yangtze,)—of Kamhodia, (the Ménam,)—of Martaban, (the Thalein,)—of Ava (the Iráwádi,) and of A'sám (tributary streams of the Brahmapútra,) derive their origin, and appear designed by nature as the great highways of commerce between the nations of Ultragangetic Asia. In that quarter our formidable neighbors, the Burmese, have been accustomed to make their inroads into A'sám; there, in the event of hostilities, they are certain to attempt it again; and there, in the event of its becoming necessary to take vengeance on the Chinese, an armed force embarking on the Brahmapútra, could be speedily marched across the intervening country to the banks of the greatest river of China, which would conduct them through the very centre of the celestial empire to the ocean.”

“The tea-tree,” adds the same work in another part, “grows wild all over the Singpho country, as also on all the hills in that part of the country, and is in general use by the natives as a wholesome beverage.”—The Bengal government is, it is understood, about to attempt the introduction of the cultivation and preparation of this shrub into the country by means of the Chinese. There is no conceivable reason why the manufacture of tea should not succeed in its native country, except the expense attending it. If the government is willing, however, to make a pecuniary sacrifice, if it be necessary, for the sake of benefiting the country hereafter, we may expect to see a Chinese colony established in A'sám or its tributary states, who will

* We hope to publish the account referred to, in a future number of the Mag.—ED.

speedily carry on an active trade with their countrymen in Yunnan. One of the governors of Canton, Yuen Yuen, we believe, in one of his edicts respecting foreigners, said, that they were only to be curbed by *tea reins*, alluding to the necessity which he supposed them to lie under of procuring tea, for which they could submit to any thing. It seems not impossible that tea reins may be used hereafter to procure greater concessions from the haughty government of China than it has yielded already to a more ignoble influence, the smuggling trade in opium.

Following the Chinese boundary westward from A sám, we find that government in control of a territory, which extends over twenty degrees of longitude, and which is only separated by the Himalaya chain of mountains from countries of equal extent, controlled similarly by the British. Tibet, upon the northern side, is, indeed, ruled nominally by the Lama hierarchy at Lassa; but it is really directed, especially in its foreign policy, by the Chinese resident there. He is understood to nominate or appoint the Garpons or officers of government, who superintend and guard the various passes through the mountains, and one of his assistants presides at the great mart at Gartope, near the western extremity of Tibet.

On the southern side of the mountains, we have the Nipálese territory, which still professes to pay tribute to China, but is actually entirely independent of that government, and controlled by the British resident at Katmandú. The policy of the supreme government, content with its real power over this principality, wisely allows the rájá to play sovereign after his own Chinese fashion. The British resident and his suite are accordingly restricted to a limited space in the valley of Katmandú, and until lately, if not now, have been forbidden to take their wives into the country: these are very much like the restrictions of which the foreigners in Canton complain, who live here by their own option.

Westward of the Nipálese state lie the British districts of Kemaon and Garhwal, which are in immediate contact with Tibet, with which the Gúrkas and others, subjects of the British government in India, trade directly through the passes in the mountains. Beyond Garhwal and between that district and the river Sutlej, where they come in contact with the Seik power, lie a number of little independent principalities, whose rájás exercise the power of life and death over their own subjects; but they all pay tribute to the British government, and are controlled in their relations with each other and with foreign states by the governor general's agent at Deyrah Doon, or Sumbathú. The hardy mountaineers who people these states, carry on a traffic in the

summer season through the valley of the Sutlej, and over the passes of the Himalaya, with Seb and Gartope; and some of them even penetrate to Yarkund in one quarter, and Lassa in another. Tibetan officers appointed from the latter place are stationed at those passes, expressly to prevent the passage of Europeans through them; but they do not hinder the Asiatic subjects of those same Europeans. Here, however, as elsewhere in the Chinese dominions, the negligence or impotence of the Chinese authorities enables enterprising individuals to evade the restrictions, as Moorcraft, Gerard, and Jacquemont have proved; and our knowledge of Tibet will, no doubt, receive constant accessions in this way.

Other Benevolent Institutions.

CALCUTTA BAPTIST MISSIONARY SOCIETY.

Sixteenth Annual Report.

The 16th annual meeting of this Society was held at Calcutta, Feb. 18, 1836. From the annual report then read, we learn that the stations of the Society are—

Calcutta, W. H. Pearce, pastor of the native church, consisting of 23 members. C. C. Aratoon, Mr. De Monte and Shujáatali, preachers.

Chitpur, J. D. Ellis, pastor; 1 native preacher and 1 catechist, with a native church of ten members, and three schools, embracing 325 scholars:—

Haurah and Salkiyá, Mr. Thomas preacher, and 1 native assistant, and

Sipur, with the out stations *Lakhyántipur*, and *Khári*, G. Pearce preacher, assisted by Mr. De Monte, and 5 native assistants, with one school of 25 members, and a church at each of the out-stations.

The stations of the Parent Society (Bap. Miss. Soc. in Eng.) are

Birbhum, missionary Mr. Williamson, and three native assistants:—

Katwá, W. Carey, and several native assistants:—

Manghír, Mr. Leslie, and two native assistants:—

Patná, Mr. Beddy.

Dighá, Mr. Lawrence, and two or three native assistants.

The following extract from the Report relates to the

Translation of the Scriptures.

When the last report was presented, it was stated, that the first edition of the Bangál Gospels, prepared by the Calcutta

Baptist Missionaries, having been exhausted, a second impression of Matthew had been put to press. Since that time 1000 copies of this Gospel, as well as of Mark and Luke, have been completed; and the Gospel of John also would have been printed, had not the Committee of the Calcutta Bible Society expressed a wish to make use of the version in the copies printed at their expense. Their wishes having been complied with, a fresh edition, equal to 5000 copies of the whole Testament, has been commenced. As it is desirable to print a larger number of the Gospels, (which are much needed for schools and gratuitous distribution,) than of any other part, 6500 of each Gospel is executing for the Bible Society, and 1500 for the Missionaries themselves. Of this united impression the Gospel of Matthew has just passed through the press.*

The missionaries are aware, that, in some passages, the former version was not so close to the original as it might have been, and yet have retained that idiomatic ease and propriety which render a translation acceptable, and without which it never will be read with pleasure by the natives. Under this impression they are making such alterations as, they trust, will effectually remove this defect, and thus render the version still more deserving of the approbation which it has received from all denominations of Christians.

In the Roman character 1000 copies of the Gospel of Matthew have been executed, and the Acts of the Apostles has been prepared for the press. To Europeans and East Indians, in some degree acquainted with the language, but unable to read the character, this edition will furnish facilities for instructing their servants and neighbors, which we trust will not be unimproved.

In the translation of the Old Testament, Mr. Yates has been actively engaged for some time. Since the date of the last report, he has completed the Prophetic Books, the Pentateuch, and the Historical Books as far as Samuel. Should his health be continued, the whole will be ready for press in the course of another year.

Numerous copies of the Testament and single Gospels have been supplied, at the request of its officers, to the Calcutta Bible Association; and Missionaries of all denominations in Bengal, have been furnished with copies according to their wants.

* The Committee of the Bible Society having requested that the original Greek words regarding baptism might be left untranslated, the Baptist Missionaries have acceded to this alteration, in the copies printed at the expense of the Committee; retaining, however, the terms before used by them in the copies printed by funds under their immediate disposal.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH, U. S. A.

The operations of this Society are conducted by a Board of Missions, under the immediate charge of a Committee for Domestic Missions, and a Committee for Foreign Missions. "For the guidance of the Committees, it is declared (Constitution, Art. 10,) that the missionary field is always to be regarded as one, the WORLD; the terms domestic and foreign being understood as terms of locality, adopted for convenience. *Domestic Missions* are those which are established *within*, and *Foreign Missions* are those which are established *without* the territory of the United States." Under the superintendence of the Domestic Committee there are accordingly three Indian stations, beside numerous stations among citizens of the U. S.

Foreign Stations and Missionaries.

The foreign stations and missionaries under the direction of the Foreign Committee are,—

GREECE—Syra.—Rev. J. J. Robertson, D. D., Missionary and Superintendent of the Press Department. Mrs. Robertson, Superintendent of the Mission School. Mr. Charles R. Lincoln, Printer. Mrs. Lincoln.

Athens—Rev. J. H. Hill, Missionary and Superintendent of the Mission Schools. Mrs. Frances M. Hill, Superintendent of the Female Mission Schools. Rev. Hilliard Bryant, Missionary and Assistant to Mr. Hill in the Mission Schools. Misses Elizabeth Mulligan, Frederica Mulligan, Mary B. Baldwin, Assistant Teachers in Female Mission Schools.

Salonica.—Not yet filled.

Crete.—Rev. George Benton, Mrs. Benton.

China. Rev. R. Hanson, Rev. Henry Lockwood, at present residing at Batavia.—Rev. W. I. Boone appointed.

WESTERN AFRICA—Cape Palmas.—Rev. Thomas S. Savage, M. D.; Rev. Lancelot B. Minor, appointed; Rev. John Payne, appointed.

James M. Thomson, a colored man, candidate for orders, Superintendent and Teacher of a Mission School near Cape Palmas. Mrs. Thomson, Superintendent and Teacher of the Female Department.

Persia.—Rev. Haratio Southgate, Jr.; Rev. John W. Brown, appointed.

Texas.—Not yet filled.

The annual meeting of the Society under its present organization, was held at New York, June 22, 1826. From the first Annual Report of the Foreign Committee then

read, we make the following extract relative to the

Mission to Greece.

“By the varied labors of our Missionaries at Athens, it must be evident great advantages, in the intellectual improvement of the rising generation, must, under the blessing of God, be conferred on the youth of a country just emerging from the blighting influences of centuries of tyranny and oppression. But this is only an accessory means of promoting the grand objects of a Society like ours, which contemplates the moral regeneration of the world, and the salvation of the souls of men. Missionary associations might become only the auxiliaries of a desolating infidelity, did they aim to convey human knowledge and science to their minds, without the inculcation of the precious doctrines and precepts of the Bible on their hearts.

The religious culture of the pupils is, therefore, made a prime object of attention. Without indiscreet assaults on existing institutions, or offensive displays of errors in doctrine or worship, which have arisen in the church of Greece, the inculcation of religious truth in all its simplicity and clearness, and its practical direction to the conscience and the heart, must gradually divest the mind of its early bias toward error; and a generation, at least to some extent, succeed the present, who shall be ready to discard the innovations of past ages, and bring back a church favored with the apostolic orders of the ministry, and still retaining a remnant of the pure faith of its founders, to a reception of all the great truths professed and taught by her early martyrs and confessors. That great hindrances, in the way of a speedy accomplishment of all that could be deemed desirable, arise out of the apprehensions entertained of a disposition on the part of Protestant Missionaries, to proselyte from their church, is deeply to be regretted. On this account, there is yet denied them the privilege of public preaching; and, consequently, their efforts are principally confined to the distribution of Bibles and religious tracts, which, the Committee are happy to say, they are allowed freely to circulate—their conversation with individuals, and the religious instruction given in the schools. Sunday schools, for the pupils, and worship on the Lord's day, at the house of the principal Missionary, are, however, constantly maintained; and the latter has been attended by the British ambassador at Athens, and his suite, as well as by resident and travelling Englishmen and Americans there.

On the application of the minister referred to, permission has at length been given, for the erection of a Protestant chapel, toward which the English government

has made a liberal contribution, and private subscriptions will, it is presumed, be secured for its completion.

CHURCH MISSIONARY SOCIETY.

Thirty-sixth Annual Report.

The Missionary Register for September contains a summary view of the society and its operations, from which the following particulars are gathered:—

Missions, 9;—Stations, 64; being in West Africa, 4; Mediterranean, 5; North India, 11; South India, 7; Western India, 1; Ceylon, 4; Australasia, 11; West Indies, 18; N. W. America, 3—Laborers, 680; consisting of 63 English, 7 Lutheran, and 3 native or country-born clergymen; 59 European lay assistants; and 85 European women, being 83 wives of missionaries and laymen, and two unmarried teachers; 426 native or country-born male and 37 female assistants—Schools, 431—Scholars, 21,648; consisting of 12,631 boys, 2,730 girls, 967 youths and adults, and 5,320 of whom the sex is not specified.

The aggregate receipts of the year stand as follows:—

	£.	s.	d.
General fund,	67,691	4	2
Disabled missionaries' fund,	630	7	6
Institution buildings' fund,	32	18	10

Making a gross total of £68,354 10 6

After deducting some special donations and legacies, this makes the receipts for the year ending May 1836, to exceed those of the preceding year by 4,334*l.* 1*s.* 11*d.*

On the other hand, the expenditure of the society has pressed closely on its income—amounting, in the last year, to 64,213*l.* 17*s.* 3*d.*; being 8,575*l.* 10*d.* more than that of the preceding year. In the expenditure of the year, some extraordinary are included; but, after deducting these, a progressively-augmenting expenditure requires to be provided for, in almost all the missions.

During the year, seventeen students have been received into the institution, in addition to the number reported at the last anniversary. Fifteen students—ten ordained, and five catechists—have departed to their respective stations, one has been removed by death, and twenty-four are still resident at the institution.

The number of missionaries sent forth last year, was eighteen ordained missionaries, nine catechists and artisans, and one female teacher; fourteen of these being married, the total number of individuals sent out is forty-two. This number includes six missionaries and two catechists, who have returned to their stations, or been appointed to new stations.

The total number at present engaged in the society's service, as ordained mission-

aries or catechists, exclusive of native teachers and the wives of the married laborers, amounts to one hundred and twenty-nine.

Miss. Her.

Recent Intelligence.

MISSIONS IN ASIA.

Our latest communications from Mr. Malcom are dated at Ava, July 26, where he "arrived on the 5th, with Mr. Howard, in good health, and without material accident, and found the missionaries and their families all well." He was expecting soon to return to Rangoon, and to proceed thence by sea to Calcutta and Arracan, the passage over land at that season of the year being extremely hazardous.* A continuation of his journal will be given in our next number.

The missionaries in Arracan were well, and laboring successfully, July 4.

No direct communication has reached us from the missionaries to the Telingas; but by a letter just received from Rev. Mr. Sutton, dated Cuttack, June 25, we learn that Mr. and Mrs. Day were at Vizagapatam, and "in so vast a field, that they knew not whether to turn to the right hand or to the left." They were however prosecuting the study of the Teliuga language, under very favorable circumstances.

From A'sam our last advices are by Mr. Brown, of July 20. Extracts from his journal, may be expected in the Mag. for May.

Of the missionaries at Maulmein, some of whom have been dangerously ill, our latest information is contained in the following letters from Mr. Hancock, and Mr. Ingalls, dated June 29, and July 15, 1836.

Extract from a Letter of Mr. Hancock.

Just four years ago this day, we bade adieu to the land of our birth, and to all the privileges which exalt her to heaven, to go far away to the heathen, to take some part in the benevolent, the glorious work of enlightening their minds, and pointing them to Jesus. It was a sacrifice, a great sacrifice: to say it was not, would be, in effect, saying we did not value the friends we have left behind, or prize the privileges with which our country is so highly favored and distinguished. But I now ask myself, what part I have taken in this great work; and perhaps God has been lately asking me the same question, by laying me upon a bed of

sickness. Whatever may have been the design of God in thus afflicting me, I felt reproved for my want of zeal and activity in the cause of my blessed Master, and prayed that if my life was spared, I might be more faithful and zealous, and be actuated by purer motives than heretofore. Br. Vinton, br. Abbott and myself, have been laid aside from our work, by the jungle fever. Br. Abbott was taken May 2, myself May 18, and br. Vinton May 20. Br. A. and myself have now nearly or quite recovered. Br. Vinton does not seem to improve quite so fast as we did; though he is considered out of danger. The small pox has also been among us; but God has mercifully preserved us; and none have fallen victims to this dreadful disease. O may we all learn wisdom by these afflictions, and be more wholly devoted to the cause of Christ.

At the late Conference, among other things discussed, was the subject of reducing the size of the Burinan type. It was found by computation that by reducing it one size, nearly one half of the present cost of printing would be saved. This fact forced itself upon the judgments of all, and they made it my business to see the object accomplished. Consequently, I expect to leave Maulmein again in the course of the next month, to ascertain whether I cannot procure a punch cutter from Bengal, to do the work here; if not, I shall remove with my family to Calcutta, to oversee the work. Br. Osgood has taken charge of the printing establishment pursuant to this business, and, if his health continues as good as it now is, will probably continue to superintend it, though I should return to do the work here.

The Office has been kept in constant and steady operation, producing, daily, 2250 sheets, or 36,000 pages; and since the arrival of the power press, the quantity has been much increased. When it was first put into operation, 1500 sheets a day were struck off, though much of it was spoiled by the workmen. This was anticipated, and we used broken paper: 2250 sheets are now struck off, which is the same amount as that produced by the three hand-presses. It requires, however, more of the personal superintendence of the overseer, than all the rest of the establishment. Our native workmen cannot be trusted with a piece of machinery like this; and could we find one more trusty than the rest, we

*Since the above was in type, communications have been received from Mr. M., dated at Calcutta, Oct. 19.

can place no Dependence upon them for any length of time. The press is a beautiful piece of workmanship, and I think, decidedly the best I have ever seen. The report of your printer at the close of the present year, will show that we have not been idle in the work of supplying Burmah with books. I will not anticipate that report by an account of what has already been done. The 3d volume of the Old Testament is now in circulation as a whole, which makes the Bible complete.

Previous to my sickness, I made a short tour of 6 days, through some Peguan villages between this and Amherst; but as we had no books, and but one assistant who could understand and speak the Peguan, it was, I fear, of but little use to them. We found some, however, who could converse understandingly in Burman, and I hope the tour was not altogether profitless. One case I must mention. A young man, a relation of one of our Maulmein Christians, came to the *zayat*, where we had put up for the night, followed by a train of kindred spirits, for the purpose of having a dispute. They all drew near, and one of the assistants commenced talking to them indiscriminately. As soon as an opportunity offered, this young man poured forth such a volume of filthy, obscene, blasphemous language, as shocked all the Christians, and some who were making some candid inquiries: he said he was a son of hell, and meant to enjoy himself while he lived, and as for the future he had no fears. He soon left us, much to our satisfaction. The next evening he came again unattended; appeared very much ashamed of his conduct the preceding evening, made some apologies, and listened to the gospel with a good degree of attention. We left the place early the next morning, and know not the real result of our last interview. At this village there were one or two good inquirers. It will not be said much longer, that we have no Peguan books. Part of our types have come, and we are now only waiting the arrival of a vessel, which we know has left Bengal, when we shall commence immediately.

July 1st. We have just heard of the arrival of a Bengal vessel.

Extract from a Letter of Mr. Ingalls.

Mr. and Mrs. Ingalls having been designated to join the Arracan mission, embarked

at Maulmein for that place the 19th of March, taking with them their teacher, and above 47,000 tracts. Nothing material occurred on the voyage till the 23d, when they encountered a violent storm, and for several hours expected every moment to be engulfed in the sea. On the 3d of April they arrived off Cape Negrais, but were baffled in all their attempts to pass it, by a head wind, till the 17th, when they concluded to go to Bassein.

The following extract gives an account of their

Reception at Bassein, and return to Maulmein.

Our passing up the river was cheering indeed. We stopped at a number of large villages, whose inhabitants had never before heard of Jesus Christ, or seen a Christian book. The head men would invite us to their houses, take our books without hesitancy, and give them to their people, and also listen to the gospel. The third day after our departure from the ship, we reached Bassein. Here our reception was kind, by the people and officers, who manifested a desire for us to stay. But this question was to be decided by the governor. I went before him, cherishing the hope, that, as I was driven to his city by adverse winds, and only desired to stay till after the rains, he would give me permission. I went first to the second officer, he interrogated me in the minutest manner, and all the items were written down, and presented to the chief ruler. He again referred the decision to the second, who gave me permission to stay. He now wished to know what I should do with my books? I told him that if any Burmans desired them, I should give them away. He could not consent to this, and took me again before the governor. He told me I must not give my books, as the king was opposed to their circulation. I told him that I must give them; he then stated that he could not consent to my staying, without permission from the viceroy of Rangoon—to which place he offered to send me, free of expense. To this, I could not consent, and returned to the ship, after an absence of six days. It was now near the change of the monsoon, at which time there are dangerous storms, and our ship was old and very leaky. We therefore returned to this place, after an absence of forty-two days.

I trust the voyage has been of benefit to our souls, and that some from

those retired villages, from what they heard of the Savior, and reading the tracts, may be prepared for the resurrection of the just. I would remark, that Bassein presents a fine field for missionary efforts. It is a place of much trade, and two thirds as large as Maulmein. The people are wholly given to idolatry.

I am now residing in the zayat built by br. Osgood, where I shall spend the rains, and then again start for the field of my labor. We are prosecuting the study of the language as fast as possible. Our location is a very interesting one. Two native assistants daily sit in the verandah, giving bibles and tracts, and preaching to all that will hear. Some days many call, and we hear preaching from morning until night. Men from Ava, Rangoon, and other remote parts, call and listen with interest, while many who have long heard of Jesus Christ, (inhabiting this city,) refuse to call when kindly invited. They have learned the requirements of the gospel, and its design—if they obey it, they know that idolatry must be rejected, and a life of holiness be maintained before God: to these terms they are not willing to yield. I have frequently asked them, as they were passing by, if they desired to know the eternal God? they have promptly replied, "No."—O, for the faith of primitive times! the faith that will bring down the influences of the Holy Ghost, without which thousands and thousands of souls will sink to a lower hell than they would have fallen, if no missionary had visited them, nor a tract been put into their hands.

Among our visitors are several Arracanese, who are staying here through the rains. The assistants have preached faithfully to them, and their minds seem a little affected. They were here to-day, and listened attentively.

MISSION TO GREECE.

Extract from a Letter of Mr. Love.

By a letter just received from Mr. Love, last date "Malta Quarantine ground, Dec. 1, 1836," we learn that the missionaries reached that place Nov. 28, thirty-five days from this port. Their voyage had been a very prosperous one, free from storm, and without accident, till their arrival at Malta. Mrs. L. there suffered a severe fall, and was for a time dangerously ill, but at the last date was recovering.

The following notice of the kindness of the officers and crew of the Alexandros, to the missionaries, will be gratifying to our readers:—

Nor have we experienced any thing but the kindest of attention, both from the captain and crew. And from the captain especially. He has ever manifested a disposition to ascertain our wishes, and then to gratify them, if his ship afforded the means of doing so. He has always paid a particular regard to our religious feelings. When we eat with him he asks us to ask a blessing, and on the Sabbath he frequently reads a number of chapters from the Modern Greek Testament, to his crew. This, formerly, he has not done, for there are no scriptures but ours, on board.

Donations from February 15, to March 15, 1837.

Utica, N. Y.—Bap. Miss. Soc., 67,43—Karen Soc., 10,—per P. Townsend, Esq., treas.,	77,43
Dunkirk, N. Y.—R. Telft 3; Lyons, N. Y., Miss Mary Mead (deceased,) per Rev. J. Sears, 10; Brockport, N. Y., D. Freeman 5; Steuben Assn., per Mr. S. Crosby, treas., 67,08; Plattsburg Fem. Miss. Soc., per Rev. A. Turner, 7; Mooers', N. Y., R. Anderson 2; A young female, per Rev. S. Bloss, 1,25; Wayne Co. For. Miss. Soc., per S. Eddy, treas., 20, for For. Miss., Erie, Pa., Bap. ch. and soc., for Bur. Miss., per L. L. Robinson, 20,21—per Messrs. Bennett and Bright,	125,57
Canandaigua, N. Y., Legacy of Mr. Hurd, (deceased,) and Joseph T. Shaw, Ex'r., per Rev. Marvin Allen,	300,
Boston, Ma., Baldwin Place Juv. Miss. Soc., for Bur. Schools, per Ellis Miller, treas.,	11,25
Enst Avon, N. Y., Bap. ch., 3,40 of which are avails of gold beads, and 1,17 from a little boy's mission box,	20,
Livingston Bap. Assn., N. Y., per E. Winants, treas.,	5,
per Rev. John G. Stearns,	—
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- viz. One set by the Female Burman Education Society, Portland, Me.
 “ “ “ Messrs. J. Hovey and L. Farwell, Cambridge.
 “ “ “ the Church in Baldwin Place, Boston.
 “ “ “ Federal St. Bap. ch., “
 “ “ “ Rev. H. Malcom, now in Burmah.



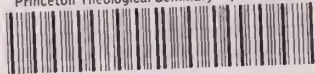
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